



MISSION FRONTIERS

THE EXPANDING VISION

Now 4
North
American
Centers



Andy Anderson
Northwest Centre for World Mission



Howard Dowdell
Canadian Centre for World Mission

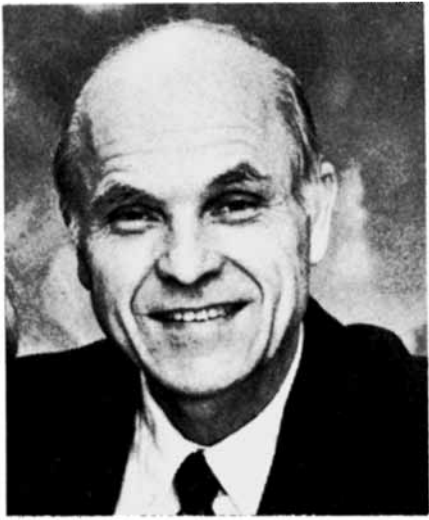


Ralph Winter
U.S. Center for World Mission



Frank Underhill
Midwest Center for World Mission

- Also in this issue:
- *Worldwide "Walk for the Hidden Peoples"
 - *Opportunities for Retirees at the USCWM
 - *Excerpts from two exciting new books on China



July 1, 1985

Dear friends,

A lot of punch to this issue: I am still shaken by what I just read in the two-book section on *what is really happening at China's grassroots*.

Many of you will be stirred by the simple, wonderful facts about how God allowed us to clear *the really tough July 1st payment*. (See box on page 20.) Thank you, everyone! Thank you, Lord!

Don't miss the whole section on exciting remedies for the tragic "illness" called "retirement" (pp. 21-25).

Others will be electrified by the *amazing WALK-A-THON idea* brought to us and being directed for us by a wonderful businessman from Portland. He's even in my wife's book, *ONCE MORE AROUND JERICHO*. (See pages 18 and 19 here in this bulletin.)

My own proposal to pay off the campus by December 15th (p. 20) will perhaps at first glance ruffle a lot of fur, because it is an adventure that strikes most of us where it hurts, where our treasure is. While it shows a way to pay off this campus, it is *1000 times more important than this campus!* Let me explain.

Almost unnoticed, thousands upon thousands of godly evangelical families are facing pink slips and pay cuts these days. When those things come, we deal with them. But how much better to learn to manage on *far less before we have to!*

Missionary families (and I know something about this) get along on a lot less, with great family fun, a close sense of teamwork, and high adventure. The drastic and stunning "pay-cut" giving modeled by the pastor in Pasadena is 1/3 of his salary (see p. 20). Many families living on a missionary salary are in effect contributing even more than that. For example, my wife and I each get right around \$7,000 a year. That's for 60-hour weeks full of excitement and challenge -- and a family of four children all by now just married, all four in missions. I still have a wonderful wife working closely with me in all things. How could I be richer?

But, our whole staff here is game to try this 1/3 pay-cut thing too. Even with our already-slimmed-down missionary support level, **EVERY MEMBER OF OUR STAFF** has voluntarily opted to join the pastor in Pasadena, and my wife and me, in a *live-on-two-thirds three-month adventure*. (Quite a few of our staff have been working along quite willingly even though they have already been below that level.) But the larger implications . . . see you on page 20.

Most Cordially,

Ralph D. Winter

Ralph D. Winter



HIDDEN PEOPLES??

In this publication, you will often come across the phrases "frontier missions," and "Hidden Peoples." Just for the record, let's review what they mean.

The term "Frontier Missions" has been officially defined and is now used by missiologists to describe cross-cultural outreach to people groups in which there is not presently a viable, indigenous, evangelizing church.

Note that this definition is similar to that of an **unreached** people group. Over 2.5 billion people live in 17,000 of these "hidden" people groups—hidden from our view and the conventional outreach of existing churches and mission agencies. "Frontier" missions is thus a critical complement to "regular" missions if new beachheads for the gospel are to be established within still untouched cultural groups.

The Hidden Peoples are found mainly among the Muslim, Chinese, Hindu, Buddhist and tribal peoples of the world. These thousands of bypassed people groups, whether in cities or in jungles, are the final Frontiers of the gospel.

Less than 10 per cent of the world's missionaries and only 5 per cent of mission money are focused on these 17,000 groups.

Mission Frontiers readers may obtain information from or leave messages at the U.S. Center for World Mission by calling (818) 797-1111 seven days a week, 24 hours a day.



MISSION FRONTIERS

The Bulletin of the U. S. Center for World Mission

July 1985

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Ralph D. Winter, Editor; Jim Stewart, Managing Editor; John Holzmann, Associate Editor; Darrell Dorr, Copy Editor; E. David Dougherty, Consulting Editor; Jim Cail, Peter Hahn, Graphics; Carol Reeve, Circulation.

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Collaboration, Not Competition

FOUR NORTH AMERICAN CENTERS FOR WORLD MISSION SPREAD FRONTIER MISSION VISION THROUGHOUT CONTINENT

by Darrell Dorr, John Holzmann, and Jim Stewart

It was the morning of April 19, 1977. Dr. Ralph Winter put the finishing touches on the document he was working on, handed the paper to his secretary to retype and photocopy, and then sat back in his chair. Looking out the window, he continued to think about what he had been writing.

Only six months earlier he and his wife Roberta had incorporated a cooperative mission center and established toehold residence on the former Pasadena Nazarene College campus. Only two months earlier he and his board of directors had changed the name of the organization from the World Mission Center to the U.S. Center for World Mission, a move that reflected Winter's concern that his center be properly understood as *one in a series* rather than *one of a kind*.

Winter was concerned that his center be understood as *one in a series* rather than *one of a kind*.

In all of this there was a wondrous sense of God leading the way. Now, after a flurry of other projects, Winter had finally been able to revise an earlier statement of rationale for his organization. What's more, this document had laid the philosophical foundation for what he hoped would be similar initiatives in other places.

Today, more than eight years later, an estimated 25 centers for world mission, varying in size and scope, span the globe. Some were started earlier than the USCWM. Each is autonomous. But all share similar purposes with the U.S. Center for World Mission. Sister centers can be found in

Australia, Hong Kong, Korea, Singapore, Sweden, South Africa, Great Britain, and other countries. Furthermore, four centers, including the U.S. Center, are now operating on the North American continent alone.

Is there a need for multiple centers for world mission?

The Northwest Centre for World Mission in Vancouver, British Columbia was founded in May 1981. The Canadian Centre for World Mission in Toronto, Ontario was founded in February 1984, and the Midwest Center for World Mission in Oak Park, Illinois (a suburb of Chicago) is barely six months old.

Where did these centers come from? And what are they doing? Is there a need for multiple centers for world mission? How are they helping evangelical Christians to complete the task of world evangelization?

The U.S. Center for World Mission

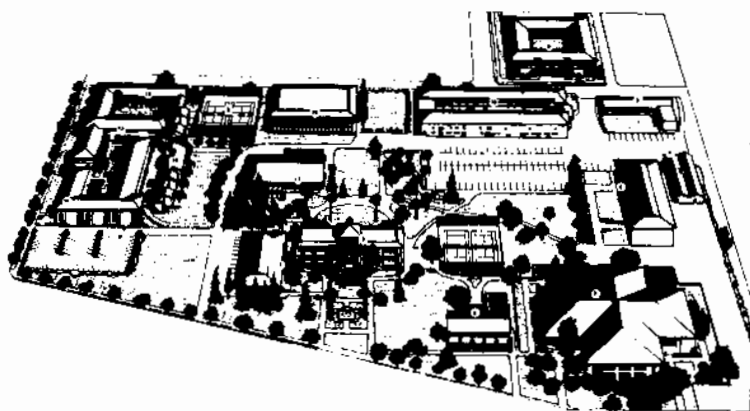
It was in the early 1970's that discussions began among Fuller School of World Mission faculty concerning the need for a separate, autonomous mission center. As they became increasingly aware of what God was doing around the world and of what remained to be done, they became convinced of the need for something more than a school. They needed a place, an organization, a structure--*something*--that would enable personnel from

different missions to pool their efforts, to mobilize, to implement, to act upon the latest insights in the world of missions.

One faculty member, Ralph Winter, was particularly impressed that the mission fields of concern to his students, mostly furloughing missionaries and national church leaders, represented only a fraction of the world's non-Christians. His mentor, School of World Mission founder Donald McGavran, had long observed that mankind is a cultural mosaic, each of the pieces of which must be purposely penetrated with the gospel. An accumulation of statistical research ultimately led Winter to conclude, in a major address at the Lausanne Congress on World Evangelization in July 1974, that five out of six of the world's non-Christians are in cultures or social strata as yet unpenetrated by existing church and mission efforts. Winter later estimated that there are approximately 17,000 such unpenetrated societies or "unreached peoples."

The burden of the task remaining grew in Winter's heart. In late 1976 he heard that the former Pasadena Nazarene College campus was for sale, and after much soul-searching, prayer, discussion with colleagues, and negotiation with college officials, he and his wife, "feeling literally dragged out in faith," asked for an option to buy the campus.

The U.S. Center for World Mission was born.



After more than eight years of rollercoaster efforts to purchase the campus and establish the center (a story chronicled in Roberta Winter's *Once More Around Jericho*), the USCWM and its sister organization, William Carey International University, today encompass 100 buildings on 35 acres equally divided between the central campus and 85 residential properties. This complex is the largest single piece of property in the United States ever to be set aside as a cooperative nerve center for the use of mission agencies.

Within this environment, a host staff of 120 constitutes the core of a total of almost 300 full-time people, including missionaries with backgrounds in at least 70 mission agencies, who work in research institutes, educational campaigns, training programs, and a wide range of auxiliary services from printing to video production. All these projects focus on frontier missions, the task of planting the church where it has not yet taken root. (Winter has come to describe the difference between Fuller and the USCWM as the difference between the crucial task of encouraging the worldwide church to "grow where it is" and the equally crucial task of preparing the church to "go where it isn't".)

TOURS AVAILABLE AT THE U.S. CENTER FOR WORLD MISSION

As a full-time responsibility two staff members conduct campus tours each weekday at the U.S. Center for World Mission. Regularly scheduled tours are offered Monday through Friday at 9:30 a.m. and 1:30 p.m. Additional tours during the week and even on weekends can often be arranged by calling the USCWM at (818) 797-1111 and asking for Phil Bogosian or Vern Dueck. Each tour begins with a slide presentation and includes visits to various parts of the campus as well as opportunities for questions and answers. *Mission Frontiers* readers are encouraged to take one of these tours anytime they are in the Pasadena area.

Anticipating the Need for Sister Centers

The U.S. Center still has not secured its campus, facing possibly two more years of \$300,000 quarterly payments and a \$8 million balloon payment in September 1987. Nevertheless, Winter and his staff have found time and energy to not only carry on ministry from Pasadena but also encourage the development of sister centers in other parts of the world. Though these additional centers, including the two in Canada and one in the U.S., have sprung from the initiative of others, and though none have

sought to purchase a campus the size of the USCWM's, all share a strong unity of purpose with the Pasadena center.

In his foundational April 1977 document, titled "World Need, World Problems--Can Missions Make Any Difference?", Winter stated,

"The most strategic overall response Christians can make to world need is a string of nerve centers around the world, centers of a new kind."

The most strategic overall response Christians can make to world need is a string of nerve centers around the world, centers of a new kind.... In every country these centers will have two functions:

1) ... They must be information centers concerning unreached peoples within the country where the center is located--so that foreign mission agencies and expatriate missionaries coming into the country can readily avail themselves of precise, reliable local guidance as to where the highest priority needs are. Thus they consider their own country a mission field.

2)... They must be information centers managing at least the basic outlines of the mission needs in the rest of the world, so as to help people from their country become strategic missionaries to other parts of the world--they consider their own country a mission base.

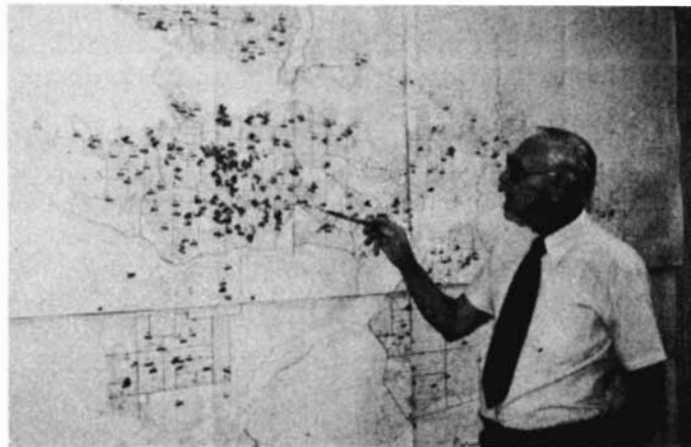
The task of these centers will be to awaken interest in cross-cultural mission, to stimulate and encourage support, and to do essential studies and strategic thinking about the unmet needs.... It is expected that if this [Pasadena] center succeeds, similar centers will no doubt spring into being in other countries (both Western and non-Western) wherever substantial resources and interest in missions exist, and it will be part of the mission of the United States Center for World Mission to encourage such centers and to relate to them....

The centers for world mission in Vancouver, Toronto, and Oak Park have borne out Winter's prophetic words. Each of these centers has received encouragement from the USCWM, focused on its own region as both a mission field and mission base, and borrowed the USCWM's four-part divisional organization into strategy, mobilization, training, and services. In addition, each maintains a strong focus

on frontier missions. Nevertheless, some interesting differences remain.

The Northwest Centre for World Mission

In March 1981 the Canadian Baptist Convention invited Winter to be the featured speaker at its Western regional "Missionfest '81" conference in Vancouver. During the conference the idea of a Northwest Centre was first discussed, and two months later this center was off and running. B.W. (Andy) and Lorna Anderson assumed direction for the new project, and they were later joined by Hal Neufeld of the North American Indian Mission and Roy and Doreen Hodges of SIM International (formerly Sudan Interior Mission).



Andy Anderson, Administrative Director of the Northwest Centre, shows visitors a wall map coded to highlight churches and peoples in the Vancouver area.

The Northwest Centre seeks to call the attention of Christians in southern British Columbia to the world's unreached peoples and in particular to unreached peoples in their own midst. To that end, a Strategy Task Force is nearing completion of a demographic survey of some 200 square miles of the lower Fraser Valley area. In addition, the Northwest Centre has produced a survey of 130 local ethnic churches. Both tools are intended to equip local believers to become actively involved in world evangelization. Doreen Hodges recently wrote to her prayer team:

The multicultural nature of our environs was very evident at the Billy Graham Crusade in October. The Sun reported, "It was the first time in a major crusade that organizers have made translations available in ten languages: Cantonese, Mandarin, Korean, Japanese, Hindustani, Punjabi, Vietnamese, Greek, Italian, and Spanish."

The foreign language electronic translations were used by up to 1800 people each night. Even so, there are still large people groups here among whom there are no Christians and certainly no church. It is therefore the responsibility of our established churches to locate these groups and to find ways of reaching them with the Gospel.

NORTHWEST CENTRE OFFERS "FRONTIER FOCUS" SEMINARS

The Northwest Centre for World Mission has assembled a number of practical, exciting cross-cultural seminars for churches, Sunday school classes, or youth groups. Each seminar is taught by an experienced specialist who offers time and expertise free of charge. (A donation to cover traveling expenses is appreciated.) Seminars consist of three one-hour sessions that may be scheduled over a span of three weeks or combined during one weekend. These "Frontier Focus" training opportunities include:

- *For Heaven's Sake, The Sikhs? (Jacob Giesbrecht)*
- *Tentmaking: Ways to Open Front Doors for Jesus (Michael Beck)*
- *Vision Builders (David Mannings)*
- *Reaching Muslims (Michael Beck)*
- *Writers with a Mission (Lloyd Mackey)*
- *Peking: Behind the Bamboo Curtain (Brad Peterson)*
- *Buddhism in Canada (Brad Peterson)*
- *A New Challenge: Our Multi-Cultural Society (John Garrison)*
- *From the Web of Yoga (Sharon McMillan)*

For further information on the "Frontier Focus" seminars, contact the Northwest Centre.

In order to equip churches, Sunday school classes, and youth groups to act on the information provided by research projects, the Northwest Centre sponsors a series of "Frontier Focus" cross-cultural evangelism seminars. Directed toward peoples in the greater Vancouver area, the seminars consist of three one-hour sessions that may be scheduled over a span of three weeks or combined during one weekend.

In addition, the Northwest Centre stocks and sells a large number of books on cross-cultural missions. Doreen Hodges notes, "Different pastors are elated to find these available for their own and church libraries. 'You just can't find these kinds of books anywhere else!,' one said to me. Exactly! That is why NCWM stocks them!" Administrative Director Anderson adds, "We have been wonderfully encouraged and aided by those books connected with the U.S. Center."

The Canadian Centre for World Mission

Whereas the Northwest Centre is largely regional in scope, the Canadian Centre for World Mission, based in Toronto, seeks to serve Canada nationwide. This center, too, was partially catalyzed by a speaking engagement of Ralph Winter, who during a visit to Ontario Bible College in January 1983 conferred with long-time friend Howard Dowdell. Dowdell, like Winter an engineer in background, was then director of SIM Canada after years of directing SIM's work in Francophone West Africa. Winter encouraged Dowdell to either come to the USCWM or begin a similar center in Toronto, and Dowdell agreed to consider both options.



The home of director Howard Dowdell in suburban Toronto presently houses the offices of the Canadian Centre.

Prayer meetings and informal discussions in the fall of 1983 refined Dowdell's vision of possibilities

for a Canadian Centre. In February 1984 an ad hoc committee, representing a broad representation of church, mission, and Bible college leadership, gave the mandate to found the Canadian Centre for World Mission, which was incorporated soon thereafter. CCWM leaders kicked in \$1200 of their own funds to launch the ministry, and the Interdenominational Foreign Mission Association of Canada contributed \$1000 as one measure of its support.

David Michell, director of the Overseas Missionary Fellowship of Canada, was chosen as President-Chairman, Charles Derr, director of the Latin America Mission, was named Vice-President and Treasurer, and Dowdell was appointed Executive Director and Secretary. Dowdell was convinced that this broad-based leadership was essential to the CCWM's strength and credibility. Such an

arrangement also corroborated Winter's position that centers for world mission should primarily be "of, by, and for" the existing mission agencies.

Since its founding the Canadian Centre has moved steadily toward the fulfillment of its goals. Shortages of personnel and funds have slowed progress on some fronts, such as the attempt to establish 20 new prayer groups for unreached peoples, but other projects have strongly advanced. The CCWM has sponsored and organized conferences; distributed books, tapes, and videos, and sought to develop a network of smaller resource centers to do likewise; produced and distributed a prayer-and-information bulletin drawn from the monthly gatherings of missions leaders in the Toronto World Missions Fellowship; and provided seminars and workshops to churches.

FOUR NORTH AMERICAN CENTERS: A DIRECTORY



**U.S. Center for
World Mission**



**Northwest Centre
for World Mission**



**Canadian Centre
for World Mission**



**Midwest Center for
World Mission**

Founded:	November 1976	May 1981	February 1984	December 1984
Scope:	National	Regional	National	Regional
Executive Director:	Ralph Winter	Andy Anderson	Howard Dowdell	Frank Underhill
Address:	1605 Elizabeth St. Pasadena, CA 91104 U.S.A.	Box 1076, Stn. A Surrey, B.C. V3S 4P5 CANADA	52 Carondale Crescent Agincourt, ON M1W 2B1 CANADA	156 N. Oak Park Ave. Oak Park, IL 60301 U.S.A.
Phone Number:	(818) 797-1111	(604) 574-5783	(416) 499-8339	(312) 848-4660

Andy Anderson advises Canadian citizens interested in contributing to the founding budget of the U.S. Center for World Mission to send their donations to the Northwest Centre address above. Enclose a separate note in the envelope designating the donation for the USCWM, and he will transfer those funds for you.

The Canadian Centre has also been a strong stimulus in the formation and development of Student Mission Advance (SMA), a national student missions mobilization organization. Dowdell is a board member of SMA, and SMA Director Artaj Singh is reciprocally a board member of the CCWM.

Each center views its own region as both a *mission field* and a *mission base*.

Strong ties have thus been forged between senior and junior missions leaders in the Toronto area. Student Mission Advance, which grew from the Southern Ontario Youth Missions Conference held at McMaster University in October 1983, has since commissioned a "Grass Roots Travelling Team" to challenge Canadian youth to obedience to the Great Commission. SMA is also gearing up for "Mission Advance '86," a Canadian "Urbana"-type student missions convention scheduled for December 27-31, 1986 at the Philpott Memorial Church in Hamilton, Ontario.

During the summer of 1985 several mission agencies are cooperating with CCWM in a supervised training experience for youth called the "CCWM Timothy Program." Emphasis is on cross-cultural outreach within Canada, and the ultimate goal is to plant churches among people groups which have no local Christian witness. In the process, potential missionaries for cross-cultural ministry are being trained through lectures, seminars and practical experience. In addition, host churches are receiving new opportunities to reach out to surrounding communities. Participating mission agencies, including OMF, SIM, LAM, and RBMU, are providing the experienced personnel (the "Pauls") to supervise the young workers (the "Timothys"). Says Dowdell, "We believe that this kind of missionary internship will bless the students with invaluable experience, bless the churches with practical participation in mission work on our doorstep, and move into Satan's territory to win the lost."

More than a dozen volunteers support Dowdell in various aspects of the CCWM's ministry. Foremost among them is Dr. Nigel Buxton, a physician who has served as a liaison with the U.S. Center, organized prayer groups, and procured missions literature for distribution. CCWM offices are presently located in the Dowdells' home, but separate office space is planned as funds permit. Mission

agencies headquartered in Toronto have also given the CCWM liberal use of their facilities.

The Midwest Center for World Mission

The hub of the American Midwest, Chicago has also become a complex international megalopolis. Urban sociologist Ray Bakke, of the Lausanne Committee for World Evangelization, and the Seminary Consortium for Urban Pastoral Education (SCUPE), among others, have made Chicago a byword for the complexities and opportunities of an age of missions in which unreached peoples have come to us. Throughout the world, *frontier* missions increasingly involves *urban* missions and *home* missions.



The Midwest Center is located on the former campus of Emmaus Bible Institute in Oak Park, Illinois.

The Midwest Center for World Mission was born in such an environment, springing from the initiatives of individuals in two churches active in home missions and urban outreach. The Chicago International Evangelical Free Church has developed a special ministry to international students. Circle Evangelical Free Church of Oak Park, a suburb on Chicago's western boundary, has in the last decade begun a constellation of inner-city ministries: a health clinic, legal clinic, leadership development and counseling projects, and youth ministries. Circle Church has also recently purchased a dilapidated former high school and is refurbishing the campus for its new Community Center.

In 1984 lay and pastoral leaders from both churches met to discuss the possibility of a new project: a facility where international students could be housed, learn English, and meet American

Christians willing and able to share their faith. Emmaus Bible Institute had recently decided to move from its large, three-story building in Oak Park to a new campus in Dubuque, Iowa, and so, beginning in October, the planners of the international student ministry investigated the Emmaus facility for their own project. Zoning obligations seemed prohibitive, but Emmaus officials, sympathetic to the evangelical

purposes of the group from the two churches, postponed the acceptance of another organization's offer for the building in order to give the Christian group time to modify their offer.

These Christians--Gaius and Martha Berg, Gary and Joanna Ginter, and Sam and Sharon Mall, after praying for guidance, drove to Urbana on December 31, the last day of the InterVarsity Urbana student

WANTED: MATERIALS FOR MIDWEST CENTER FOR WORLD MISSION

The Midwest Center for World Mission has stated its need of the following materials to service its Oak Park facility. Contributions of materials or funds are welcome. Contact Bill Hudson, Facility Manager, Midwest Center for World Mission, 156 N. Oak Park Ave., Oak Park, IL 60301, (312) 848-4660.

FOOD SERVICE

Stainless knives, 12 dozen
 Stainless forks, 12 dozen
 Stainless teaspoons, 12 dozen
 Stainless dessert spoons, 6 dozen
 Silex coffee brewer/warmer
 Don 12 cup coffee decanter, 1 ctn.
 Slotted turner, 3 each
 Stainless spatulas, 2 each
 Utility turner, 3 each
 Pan scraper
 Black devil griddle stone, 1 case
 Edlund #1 can opener,
 Edlund Tu-way can opener
 32 qt. aluminum pot
 Cover for aluminum pot
 14 qt. aluminum pot
 Cover for aluminum pot
 1 1/2 qt. aluminum sauce pan
 Cover for sauce pan
 3 3/4 qt. aluminum sauce pans, 2 each
 Dexter cook's knife, 12", 2 each
 Chef Wise boning knife, 5", 2 each
 Dexter paring knife, 3 1/4", 2 each
 Stainless scrubbing pads, 1 case
 8 oz. double bulge milk tumbler, 1 ctn.
 5 oz. double bulge juice tumbler, 1 ctn.
 Combination dish rack, 6 each
 All-purpose dish rack, 6 each
 Glass rack dolly
 Utility cart
 Stainless wire whips, 4 each
 Stainless mixing bowls, 2 sets
 Stainless steam table 1/2 pans, 1 ctn.
 Stainless steam table pans, 1 ctn.
 1/4 size stainless steam table pans, 1 ctn.
 Perforated stainless pan

Reynolds foil, 1 roll
 2# portion scale
 Stainless ladles, 2 oz., 3 each
 Stainless ladles, 4 oz., 3 each
 Stainless ladles, 8 oz., 2 each
 Stainless ladle, 12 oz.
 White plastic ice scoop
 Measuring spoons, 2 sets
 1 pt. graduated measure
 1 qt. graduated measure, 2 each
 1 gal. graduated measure, 2 each
 8 oz. measuring cup, 2 each
 Polypropylene cutlery box, 3 each
 Panhandler hot pad, 2 cartons
 Stainless funnel
 Cast iron skillet, 8"
 Cast iron skillet, 11 3/4"
 Cast iron skillet, 15 1/4"
 Heavy duty stainless tongs, 6 each
 Heavy duty 44 gallon garbage can, 4 each
 Heavy duty 10 gallon white can, 4 each
 Snap-on lid for 10 gallon white can, 4 each
 Economy chafers, 3 each
 Handy fuel, 1 case
 Aluminum colander
 Stainless steel dipper
 Dish towels, 1 gross
 Vinyl utility apron, 4 each
 Men's cloth bib apron
 Pot sink gloves, 5 pair
 Stainless serving spoon, 10 each
 Perforated stainless spoon, 4 each
 #20 Ice cream disher
 #30 Ice cream disher
 #40 Ice cream disher
 Aluminum roasting pan, 2 each
 Aluminum 18 X 26 bun pans, 1 carton
 Quilon treated paper, 1 box

7" fry pan
 10" fry pan
 Rubbermaid plastic scrapers, 1 dozen
 "S" hooks for shelves, 60 each
 Metroseal shelving 18" X 36", 19 each
 Metroseal shelving 24" X 42", 5 each
 Metroseal shelving 24" X 60", 9 each
 Metroseal posts 62 9/16", 4 each
 Metroseal posts 74 5/8", 14 each
 Gas-fired floor model fryer
 Refrigerated beverage dispenser
 Slicer, 10"
 20 qt. food mixer
 20 qt. steam jacketed kettle
 Folding tables, 30 each

HOUSING

Twin beds, 80 each
 Student desks, 80 each
 Dresser/chest of drawers, 15 each
 Mirrors, 16" X 48", 50 each

MAINTENANCE/CUSTODIAL

Hand tools, good condition, of any sort
 Power tools and equipment, any kind
 Drywall, plastering, and painting tools
 Lawnmower
 Lawn edger
 Lawn sprinkler
 Stepladders, 6', 8', 10'
 Extension ladder, 40'
 Wheelbarrow
 Light bulbs, incandescent and fluorescent
 Custodial chemicals and cleaning supplies

missions convention. There they consulted with Ken Wendling, of the Language Institute for Evangelism, and Ralph Winter. Both Wendling and Winter encouraged the group to think about training English teachers, but Winter also spoke of larger goals. On the drive back to Oak Park the group decided to take a cue from the USCWM--they would try for a Midwest Center for World Mission!

Armed with new options and new resolve, including the willingness of Circle Church to act as

Throughout the world, *frontier* missions increasingly involves *urban* missions and *home* missions.

the nonprofit bidder and the stated intention of a handful of Chicago commodity traders to underwrite the five-year purchase note, the group reapproached Emmaus and the local zoning board early in 1985. After negotiations Emmaus accepted the group's offer, and the zoning board approved the sale contingent on continuing use of the facility, at least partially, for educational purposes.

Circle Church has since turned over the deed to a duly-incorporated Midwest Center for World Mission, to be known in secular circles as the Midwest Center for International Studies. Circle Church, previously renting facilities from other churches for Sunday services, now, also with zoning approval, pays rent to the Midwest Center and meets in the MCWM facility for Sunday services. And all this from the concern to teach English to international students!

Since April, when property negotiations were concluded, much has happened in Oak Park. Most notably, the MCWM founders have invited Frank Underhill, an instructor at the University of Washington with six years of experience in the Middle East, to be the new center's executive director. The Underhill family will move to Oak Park from Seattle in July. Also, the U.S. Center, in response to an invitation from the MCWM, has assigned USCWM Communications Director Darrell Dorr and his wife, Linda, to Oak Park to help the MCWM in its early stages and from this base to more purposely strengthen the international network of sister centers.

Additional MCWM staff include Dan Bailey, coordinator of the "Perspectives" missions study program scheduled to begin in fall 1985; Daniel Brown, administrative assistant; Kathy DeCanio,

secretarial assistant; Bill Hudson, facilities manager; and Steve Walley, ethnomusicology researcher. Gairdner Ministries, an organization based in Great Britain which provides research and training focused on Central Asian Muslims, has also indicated its intent to locate its U.S. personnel at the MCWM facility.

Like the other North American centers for world mission, the Midwest Center seeks to contribute training, mobilization, and strategy to the growing frontier missions movement. MCWM leaders have stated that the Midwest Center will initially offer training via the "Perspectives" course and a program in teaching English to speakers of other languages, focus mobilization efforts in the Midwest, and direct strategic energies to exploring "tentmaking" options and urban missions. They say, "A strategy which seeks to evangelize the unreached must take advantage of the vast opportunities presented by the great urban centers of the modern world. Today we have unprecedented opportunities to reach the unreached peoples through their representatives who have migrated to the cities. These urban unreached peoples have the potential of becoming today's 'Bridges of God.'"

The MCWM facility, built originally as a YMCA and occupied by Emmaus Bible Institute from 1950 until its departure in 1984, includes classrooms, cafeteria, library, gymnasium, and 80 dorm rooms. MCWM staff are currently seeking a wide range of equipment and supplies to service the facility.

Four Centers, One Purpose

So God has established four North American centers for world mission in addition to other centers in other countries. Are they all needed? Absolutely! Does the U.S. Center feel threatened by "competitors"? Absolutely not! As anticipated on that morning in April 1977, a *string* of centers has

Are four North American centers really needed? Absolutely!

developed, each center complementing and extending the ministry of the others, each pointing to the unfinished task. This is the collaboration necessary if God's people are to see the achievement of "A Church for Every People by the Year 2000!"

THE CHURCH IN CHINA

By Carl Lawrence

Foreword

This moving story is an epochal book. It marks the end of one age and the beginning of another. It tells of a dramatic new power available for world evangelization.

Until the past twenty years, the spread of the Christian faith was done primarily by the spoken word. As Christians have witnessed to their faith by word and deed, proclaimed Christ, preached the Good News, and persuaded men and women to become Christ's disciples and responsible members of His church, congregations have multiplied in country after country.

This process has been speeded up by a second means, the written/printed word. As men have read portions of the Bible, tracts, and other Christian literature, they have become followers of Jesus Christ our Lord.

During the past twenty years, however, in China these two means of spreading the gospel have been greatly assisted by radio broadcasts. Christians outside China have beamed many hours of the Good News in all its various forms into China through Haven of Rest, Far East Broadcasting Company, TransWorld Radio, and many other missionary radio companies.

A new epoch in world evangelism had dawned. To be sure, many questioned whether it would be effective. By itself it might not have been. But since there were in China four or five million Christians, and several hundred thousand of these were ardent believing Christians, and since the Word of God could be copied by hand and circulated, radio began greatly to extend the effectiveness of the primary and secondary method. Furthermore, as new believers and new bands of believers arose, they spoke to an ever-expanding number of friends. These also listened in secret, and some of them, too, became ardent believers.

The process was helped by the fact that Chairman Mao's Great Leap Forward turned out to be a great leap backward, and millions of Chinese came to the bitter conclusion that communism was bankrupt. It was not delivering what it promised. It could not be the truth. Standing in this vacuum, the listeners heard the gospel over the air with receptive minds.

Readers of this book may sometimes wonder where Carl Lawrence got the detailed information, the facts, and the personal experiences which have made this such a convincing volume. The answer is simple. During the past five years, tens of thousands of Chinese living outside mainland China have been permitted to go back, visit their relatives and see the villages and countryside in which they were born. These visitors talking to their families *when no one was listening* have heard surprising accounts. They have been amazed at the spread of the Christian faith. They have talked to old Christians and to many new Christians. They have found groups of believers where none existed before. They have found that sometimes a tenth of a commune, sometimes a third, sometimes a half, and occasionally a whole commune have become Christian. Groups of be-

lievers, some small and some large, were meeting in homes, in gardens, in cemeteries, in forests and fields to study God's Word and worship the Lord.

Furthermore, a few men and women, including the author, have been sent to China to travel widely, supposedly to gather information about the general state of affairs. These have with great discretion sought out house church leaders and have made inquiries on a rather large scale. They have reported many of the facts, incidents, and case histories which Carl Lawrence reports.

Many other evidences make me believe that this volume is credible. A remarkable growth of the church in China has been and is occurring. How big it is no one can say. Some responsible researchers say that there are 20 million adherents of house churches in China. Some say 50 million, some say 75 million, and some say 100 million. While the exact number is impossible to determine, there can be no doubt that a very large number of Christians now exist.

To be sure, few of these followers of the Christ and believers in the Bible would fit exactly any of the denominational patterns in North America. They are certainly not Lutherans, Roman Catholics, Wesleyans, or Presbyterians. But *they are Christians*. These groups of believers are a praying, believing, witnessing church.

Read this epochal book with rejoicing. Praise God for the great victories won in mainland China. Indeed, God has been doing a mighty work in our great sister nation China. And press forward with world evangelization with new hope in your hearts.

Donald McGavran
Dean Emeritus
School of Church Growth
Fuller Theological Seminary

Chapter Nine

Lessons Learned

It would be a tragedy if we simply read about the church in China and then failed to apply those lessons to our own lives, to our own fellowship of believers, to our own communities.

That is why it is so important to stop and listen to the message from the arena and then ask ourselves: "What are the lessons that we can learn from what has happened in China during the past decades?"

The lessons are many; but a few stand out as a primer for further study.

Things Not Transferable

In discussions about the church in China, one of the first responses is either, "That could never happen here," or "Let's

make it happen in our country." Either response is a warning to take a closer look at what really did happen in China, and realize that the Lord does not always do things the same way twice. Though His principles never change, the effecting of those principles in the lives of people does change.

The first thing that is different in China from, say the United States, Canada, or other countries that are predominately capitalistic, is that the battle in China is rather easily defined. The purifying agents used in China was/is Marxism/Maoism/Leninism. Maoism is a synthetic form of Marxism, an economic policy devised of state ownership, combined with the revolutionary anarchy of Lenin.

Marxism/Leninism is basically a perversion of Christianity. Hence, the point of tension in China is rather easy to define. It is the person of Jesus Christ, true Christianity, versus Maoism/Marxism/Leninism, the perversion of Christianity. Spreading the gospel in China in the face of this perversion cannot be transferred to so-called Christian lands. There the problem and the perversion are entirely different.

The problem in the West is an erosion of biblical authority leading to the belief that man, not God, is the ultimate authority in the universe. This perversion of essential Christianity is the great problem in the West.

Another point should be made here, and that is related to the question, "Do we all have to undergo the persecution imposed by a Marxism regime?"

The answer is no, at least not in the same form. There are two reasons for this.

First, persecution comes basically in two forms: physical and mental. Perhaps we are under greater persecution today in the developed countries than we realize. The persecution is not physical, but rather mental. Take a look around you today and ask the question, "How many happy Christians do I really know in America, or Canada, or other Western countries?"

Second, as one house church member pointed out, "If every country was like China, who would plant the seed? Our country is in the midst of a revival today because a country where you have great freedom sent men and women to plant the seed. Had that seed not been planted, we would not have a revival in China today."

God Uses the Wrath of Man to Praise Him

We got our first hint of this in 1980, when the prestigious *Far East Economic Review* (Aug. 15, 1980) did a cover story entitled "Back to the Basics." It dealt with the revival of religion in China, and in one section headed "Checking the Fervor of Born-Again Christians," it stated, "... That drive to wipe out religion in China failed.

The article (in the FEER) then went on to explain the effect that the early missionaries had on this "born-again" revival in China:

"At the same time, a little-recognized phenomenon in Chinese Marxism has been of considerable importance to the development of China's post-revolutionary society. That is the influence of missionary Christianity in shaping some of the fundamental assumptions of Mao and other historic leaders.

"The importance of confession, self-examination, honesty before one's god/party, compassion, ideological rectitude . . ." is necessary.

Some of these traits did not exist to any degree until Mao

enforced them. It is something that might have taken several generations of missionaries to do.

Mao, also by his leadership, created in China the best possible climate in which to influence people; for example, painful uneasiness or anxiety; feeling of separation from a group, or the rest of the world; feeling of pointlessness, that there is really no future, so why bother, let's either burn the place down or leave.

But that is not all. Veteran missionary Paul Kauffman tells of his father who went to Tibet in 1907. From the end of the last public transportation, the trip required 40 days by mule. Many missionaries never completed the rough journey. They died and their mules went on alone. Thanks to Mao, there is now the famous Qinghag-Tibet line, the first railway to penetrate Tibet, and you can ride in either a soft-seated car or a sleeper. In 1949, there were about 75,000 kilometers of serviceable roads in China. Today, there are over 890,000 kilometers of roads for transportation.

Thanks to Mao, the country is wired for radio.

In 1949, China had 300 main languages and many minor dialects. Today, thanks to Mao, there is one major language: Mandarin.

What the Romans and Greeks did for the New Testament church, Mao did for the twentieth-century church in China.

The Messiah Complex

Robert Lifton, in his book on Mao and the Cultural Revolution, points out that "... the activist response to symbolic death—or to what might be called unmastered death anxiety—is a quest for rebirth."

The Cultural Revolution was Mao's bid for "rebirth" for "immortality." He had his Bible—the "little red book." He had people bowing and giving thanks before meals for their "great leader's provision." His speeches were laced with words like "demons, devils," and he was vying against supernatural enemies. He saw himself as master of the universe.

This is always the danger when a man who is used to having absolute power begins to lose some of that control through the natural aging process. When a man places himself above all others, he begins to actually believe that he is "immortal." He doesn't want to die, but if he should, he wants to leave something that will be immortal, a memorial to his greatness. The last thing he wants is to be forgotten.

The Messiah Complex can be a deadly disease that is not limited to the People's Republic of China, or even to that system which is a perversion of Christianity.

Lessons on Forgiveness

Much Scripture is devoted to the matter of a loving and forgiving God. Forgiveness is the visible attribute of love, and how visible it is in the house church in China.

During the early days of the Cultural Revolution, the Red Guards dragged away a husband and a father, leaving behind a wife and a son. Later they would kill the son, and the father would die in prison.

Some years later that young Red Guard, now a cadre, who was responsible for the death of the father and son, had a son of his own, an only son. One must remember how important a

son is in today's society in China—not only the importance of an heir, but also in light of the one-child-per-family policy.

This lady, whose husband and only son had been killed under the direction of the cadre, heard that his only son was critically ill. She had some experience in nursing people back to health. She went to the cadre's house with her meager supply of medicine, but a heart full of forgiveness. For three nights and two days she sat at the bedside of that son, whose father had dealt such devastation to her family, and nursed him back to health. There was no hate; she did it because "that is what Christ did for me." (This actual event illustrates what has happened again and again all across China.) How many problems in this world would be solved today if we learned well this lesson of forgiveness.

Another lesson is the importance of the *Word*. The *Word* hidden in the heart is the one thing that keeps one from sinning against Him. Time and time again, Chinese believers testified as to how those who had memorized much Scripture, and during the times of persecution would rest on that *Word*. One reported: "Those who have a good knowledge of the *Word* of God and could repeat it back to the Lord during the difficult times survived even the most terrible persecution. Inevitably those who had little knowledge of His *Word* would give up their faith, and in many cases commit suicide."

A Final Testimony

Perhaps all of these lessons are best summarized in an interview with a Christian in China who spent twenty-three years and ten months in prison because of his faith in Jesus Christ. He called it "a great university where he learned many, many great lessons."²

Q: Did you have any Bibles in prison that you could read?

A: No, not a single Bible in the twenty-three years and ten months that I was there. I never saw a Bible even once during my imprisonment.

Q: Did you memorize the Bible?

A: Yes, I memorized many passages from the Scripture. I would not consider myself as one who knew his Bible well. I have trained myself to memorize Scriptures in long passages consisting of many verses, which I could readily recall during my imprisonment.

Q: Did you sing hymns while in prison?

A: Yes, but I would only sing in a low voice, alone, not wanting to disturb others. I would walk around the courtyard and sing in a low voice to myself.

Q: What has kept your faith going all these years? Are there special verses which kept your faith strong as the days went by?

A: There are many passages from Scripture which helped me. Actually I can recite many passages from Scripture.

Q: What are the special verses that you like most?

A: A passage from Micah 7: "Therefore I will look unto the

Lord; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness. . . ."

Q: What was the most blessed time you had while you were in prison?

A: The more often I was tried and attacked, the more abundantly I received His grace. The words of Scripture became my strength after I had fallen; God through His *Word* enabled me to stand up again. Peter fell for one day only, but I fell for several years. Thanks be unto God, Peter was forgiven after he had bitterly cried in repentance. I did not shed tears, but in my heart there was severe pain. I confessed my sins and I repented and my Lord also forgave me. So like Peter, though I had failed miserably, yet I was able to rise up again. Peter's case gave me great comfort. It shows that, as a man falls, he comes to know his greatest weakness, and the Lord is able to change his weakness into strength.

Q: During all these years, did you have any word from other believers?

A: I did not receive any news, not a single letter from anyone except letters from my wife and son. But even they could not say much. Neither could I write much, and if I did, it would not be sent. So I was totally cut off from outside news.

Q: Were you ever physically beaten while you were in prison?

A: I am sorry, I cannot talk about this. Here I don't want to let the world know about that aspect. God knows everything. Now since the government is turning toward the good, I will not mention anything of the past. I don't want the world to have a bad impression of our government. Since the government is turning to the good, who am I that I should recall past things?

We have the lessons. Will we now be worthy students?

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GOD REIGNS IN CHINA

By Leslie Lyall

15 "A Hundredfold" (1978-83)

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Fellowship, London, England.*

The story of one unusual church, told by one of its members, spans the whole period from 1949 to the present day:

This is a mining town, and we are some of the finest miners in the country. We hope our church is a good church. We belong to it, love it and want to share the Gospel with others. Everyone in town knows we are Christians and that on Sundays we gather for worship in the morning at ten, and, for those who have to go down the pits, in the evening. Out of four thousand miners and families, three hundred and forty-six, at the last count, are members of the church. We are small in number, but you would never guess it if you came into this place on Sunday. You would think the whole town is Christian with people carrying Bibles and nodding to one another and smiling. Brother Tang is an extraordinary person, big and vigorous and, though in his sixties, never seems to tire. He began as a young man working in the pits, gradually moving up to the rank of supervisor. He has education, including a year studying theology at college. Then, so he told us, he had to quit because his father was forced by something or somebody to leave the city. So he settled in and became a miner. This was immediately before the "Liberation" in 1949. In the mine he got a Bible study going. The times were chaotic. Brother Tang soon got into trouble with the management and was put in gaol several times. But the union always got him out. It had to because he was one of their leaders . . . We are fairly well informed of what is going on elsewhere. I think we could have a pastor, but then we have Brother Tang, who is more than a pastor to us . . . We now have our own Bibles. I suppose almost every family possesses one. We share no Bibles in common. The most difficult period was 1968 when the Red Guards were against religion and against Bibles. So our church went without Bibles for two or three years and our people were circulating pages of the Bible. It was a sad and difficult time.

Such is the story of one church, a growing church, a church matured through suffering. Who could have believed when the missionaries sorrowfully left China in 1951 that a Protestant Church then numbering fewer than one million in the space of thirty years would have multiplied many times over? This extraordinary phenomenon, other than being a sovereign activity of God, needs explanation.

1976 was crisis year for China. First the highly respected premier, Zhou Enlai, died; then Zhu De, the veteran marshal of the Red Army; and finally, the revered Chairman Mao Zedong himself. Each was mourned by a nation whose destiny was suddenly placed in the balance. Anticipating the Chairman's death, the Gang of Four had been plotting the coup which would give them supreme power; but that coup failed, and all four Gang members were arrested and eventually tried for their towering crimes. Their arrest as the end of a disastrous rule was hailed with intense relief.

After the traumatic events of 1976 the atmosphere all over China underwent a marked change. The authorities became more tolerant towards religion, and Christians began to enjoy greater liberty than they had known for twenty years, becoming increasingly bold in their witness. They were no longer afraid of worshipping openly in their family gatherings or of summary arrest. They look back to 1977 as the year when the Church experienced God's care and mercy in a special way. In 1979 many Christians were released from labour camps after their long detention.

Very significantly, there developed at this same time a profound revulsion against the Cultural Revolution and a growing criticism of those who had been behind it. The *Little Red Book* and the Mao badges were discarded, the statues and portraits of the Chairman disappeared, and a slow process of "demaosiation" followed throughout the nation. The manifest failure of Marxism to raise China out of her backwardness and poverty had left a spiritual vacuum in the hearts of the people, especially young intellectuals. Articles in leading Chinese newspapers admitted that the nation was undergoing a crisis of faith. Professor Audrey Donnithorne, an acknowledged authority on Chinese politics, wrote, "People are yearning for faith in a new absolute!" And Paul Kauffman of Hong Kong said: "China, in the vacuum of a lost faith, is now more ready for a true spiritual awakening than it has ever been in its long history. There is a hunger for a faith beyond the grasp of the state." There was no doubt about the vacuum, and young people in particular felt depressed and empty. But their hearts and minds were, by these means, being prepared for the Good News. As one listener wrote to the Far East Broadcasting Company (FEBC):

In the year since my graduation, my soul has been constantly wandering as in a graveyard. Hatred, despair, distress and uncertainty mingle in my mind all day long. I ask myself whether there is a god to make me wiser, lead me towards the light, release me from my distress and the pursuit of the devil so that I can gain spiritual freedom and joy. What you preach today is about God who is able to set me free from hell! But what is God? In fact, is there a God existing in this world?

One estimate is that more than half of China's population, that is 500 million, are under twenty years of age! These young people have had a specially raw deal, being the

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victims of ten years of tumult. The generation of the Red Guards is a lost one whose confidence in their earlier political views has been shattered.

The long, anxious silence about the Church since 1966 was first broken in 1971, the year when, after years of isolation from the rest of the world, Zhou Enlai decided to open China's doors to the world again by inviting the USA to send a team of table-tennis players to China. "Ping-pong diplomacy" was the prelude to a personal visit to Peking and Shanghai by the American president himself, a visit which culminated in the "Shanghai Communiqué" promising an early restoration of diplomatic relations between the two nations. A year after President Nixon's visit in 1972, the Chinese Government opened a single place of worship in Peking as a concession to the wishes of the diplomatic corps. The appointed clergy were all Chinese, but only a small handful of their fellow countrymen ventured to join the Westerners in worship.

The first news of the real Chinese Church for nearly six years burst on the world in 1973, exciting all who heard it. Since the 1966 Cultural Revolution all churches in Fuzhou, the provincial capital of Fujian Province and one of the treaty ports, had been closed. Secret family worship had, however, been maintained, and these fellowships grew in number until in 1971 the arrest of leading members forced the meetings to be suspended. But it was then that God acted and visited His people with His quickening Spirit, and hundreds, mostly young people, again began to meet in private homes.

By 1973 a Christian community numbering over 1,000 had grown up, and it was this thrilling news which cheered all who had been praying for China and her Christians. The authorities, alarmed by the large number of Christians, then ordered the meetings to cease. In 1974 five leaders were arrested, paraded in dunce's caps and imprisoned. On their release these men and women bravely continued their pastoral visiting, and the number of believers multiplied dramatically. By 1980 Bishop Peter Hsieh of Fuzhou, whose predecessor had been tortured to death, was able to report a community of 20,000 Christians in this single city of a million people! On one of his pastoral journeys the bishop had found 7,000 new Christians in seven remote mountain villages being taught by two elderly workers. The church in Fujian was clearly growing much faster than in the days when the missionaries had been present.

But it was not only in the Wenzhou district that the Holy Spirit was at work; Zhejiang Province has a long record of many very live churches or assemblies associated with missions or with the "Little Flock". After 1978, cottage meetings again began to multiply throughout the province, some starting in a small way but others, like the one in a village with 1,000 believers, growing to large dimensions. In one mountain region of 10,000 people one in three of the population had become Christians, meeting in fifteen church centres. Ten leaders were travelling from place to place expounding the Scriptures and instructing new believers, the services often lasting for four hours! A China Bible Seminary graduate who travels throughout the province

teaching both old and new believers makes a practice of inviting two representatives from each house church to attend a week of meetings; so if 200 people arrive the indication is that there are at least 100 meeting-places in that one area. In some communes the majority of the members are Christian, and in one commune of 10,000 people which is totally Christian the commune officials have named the production teams "Jesus Team No. 1, Jesus Team No. 2" and so on and even advised other communes to "emulate the Jesus teams", which have regularly reached high production levels.

In some rural areas over 90% of the population are Christian - a totally unprecedented statistic in the history of the Church in China.

Turning south again to yet another coastal province, we reach Guangdong with its well-known cities of Canton and Swatow, both among the original "treaty ports". Canton has, naturally, been influenced by its proximity to Hong Kong and by the thousands of Chinese from there who visit the city and other places in the provinces at special seasons.

It is here that most Bibles and other items of Christian literature enter China, an activity which creates great problems both for the government and for Christians. Large numbers have turned to Christ in recent years, in Canton itself and in the rural areas. A great spiritual awakening has occurred there: in one small town a church of only 100 members actually baptised 300 converts or three times its own membership, and in one provincial university 200 students regularly meet for Bible study. In Swatow, north from Canton, where the church suffered so severely in 1966, membership has grown to 500, up to 80% of whom are young people.

It is not surprising that the first reports of renewed Christian activities after the calamitous Cultural Revolution should have come from the coastal provinces, for it was there, in the treaty ports, that Christianity first took root and the first churches were planted. Third- and fourth-generation Christians might thus be expected to weather the storms of persecution more successfully than others. At first it seemed unwise to generalise on the basis of the encouraging situation in these provinces; in the absence of news from the inland provinces, it could not be assumed that the remarkable religious revival taking place in the east of China was occurring elsewhere. But then tourists passing through Henan discovered, almost by accident, that the spiritual "explosion" was by no means confined to the coastal provinces.

If the most remarkable church growth has been taking place in Fujian, Zhejiang and Henan Provinces, all the other provinces have equally been experiencing unprecedented growth: from the barren, remote steppes of Mongolia to the high mountains and deep ravines of south-west China; from the oases of central Asia to the rich rice-growing region of central China; from Peking to Canton and from Chongqing to Shanghai. For example, in inner Mongolia, a notorious dumping ground for political unwanted and where, sadly, many Christians have died or failed to return from labour

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camps, conversions have multiplied and the seed of God's Word has taken root and borne fruit. One area has twelve groups, each with about eighty believers attending; one entire production team, including the leading cadre, was Christian. A lady who was separated from her husband, a banished intellectual, for seventeen years and was herself chained, beaten, starved, paraded and forced to work long hours, eventually started a Bible class which has since grown remarkably. Christians released from prison have often returned to find churches revived and flourishing with up to 100 people at each cottage meeting. Groups of Christians in the cities have been known to sing hymns on the busy streets, and some are reaching out to the Mongol population with the gospel. In one area where there are forty cottage meetings and 1,200 believers, baptismal services are held every Sunday and on public holidays. Even "rusticated" Red Guards have shown themselves to be open to the gospel.

At China's other extremity, in the mountain ranges of the south-west, tour guides who, in answer to tourists' questions, often profess ignorance about the presence of churches, freely acknowledge the existence of large Christian communities among the "minority" tribes. Of the present believers 95% have been converted since 1976, and there are ten times as many Christians today as there were in 1949. In one county alone where previously there had been only 400 Christians there are now 80,000. Christians among the Lisu and Miao are said to number 100,000 and their religion is officially described by the Chinese authorities as "Christian". Their "chapel" is often a huge limestone cavern holding as many as 2,000 worshippers.

In the far north-west thousands have believed in Chinese Turkestan or Xinjiang Province; and in Urumqi, the provincial capital, several hundred believers meet for worship in seven or eight households. In another town it is reported that 120,000 new converts meet in 330 separate venues, many having been converted through the radio. How the veteran George Hunter and the Trio of inveterate ladies or even the young pioneers of 1932 would rejoice if they could return today! Gansu, Qinghai, Ningxia and Shaanxi all report a tremendous upsurge in the numbers of believers, with seventy household churches in Xian, the Shaanxi capital, alone and attended by several thousand Christians. Converts are numbered in their thousands, and one church not far from Xian baptised 7,000 in two years. Lanzhou, China's second industrial city, where my colleague of Luan days is still serving as a pastor (and has twice sent his greetings by tourists), has 90,000 Christians, while Xining, capital of Qinghai, has thirty house groups.

In Sichuan, China's most populous province and major rice-bowl, where during the Cultural Revolution workers in the capital Chongqing once fought one another with machine-guns, artillery and tanks, many cottage meetings are known to exist, in the city and also the rural areas, and Christians have been travelling thousands of miles from their base on evangelistic journeys.

What has been happening, especially since 1978 when the churches began to enjoy a period of toleration, has been like a forest fire sweeping over China, every spark setting another tree alight - a glorious conflagration! "Never in one hundred years of Gospel presentation has there been such a widespread response to Christianity as today," Paul Kauff-

man of Hong Kong has claimed. The impossible is happening as Party members, even Party secretaries, commune officials, Communist cadres and Youth League members join the new believers. A neighbourhood Party boss recently accepted a Bible from a visitor and, in the presence of a BBC correspondent, commented: "You don't know it, but Christianity is spreading rapidly in China because people are disillusioned with Communism!"

Not surprisingly, these dramatic developments have drawn the fire of the national press, which goes out of its way to criticise religion. Marxism believes that under its scientific system and with proper education religion will ultimately wither away - so when Party members begin to turn to Christianity, panic sets in! The press has gone out of its way to emphasise that no one can be a religious believer and a Party member at one and the same time; indeed, it was this situation which led to the 1982 government Statement on Religion, directed almost solely at Christianity.

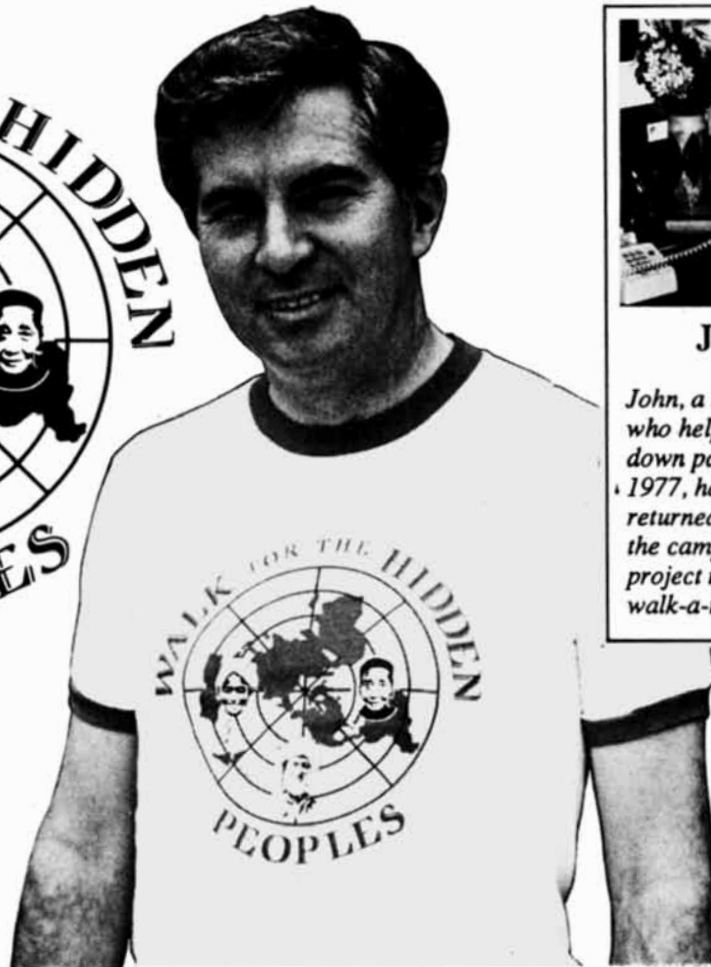
We have already considered some of the causes of this extraordinary turning away from Marxism to religious faith, but how it has happened needs further explanation. Evangelism, as known in the West, consists largely of campaigns, crusades, rallies and missions. But none of these activities is possible under a Communist government; so how have these multitudes of people become Christians, if not through evangelistic services? The answer must be that it has been by encountering people who know the secret of peace of heart and are willing to share that secret. During the Cultural Revolution the Church became identified with "the people" in a community of suffering. Like Jeremiah, Christians sat where they sat, "merging with the broad masses" and revealing secret strength in the midst of suffering. As Raymond Fung has written,² "within this very ordinary reality of daily relationships, Christians have occasions and means to proclaim Christ." The Church today carries a stronger evangelistic impact because of its proximity to ordinary people. The changed lives of believers on a huge scale is speaking volumes to a spiritually hungry world. Christian witness is thus a person-to-person witness.

Another cause of growth is the fact that God has been pleased to heal many sufferers in answer to prayer. This has been a major contributory factor in convincing the masses that there is a living God who loves and cares and with whom nothing is impossible.

Then, considering further the means that God has used to bring people to Himself, the influence of Christian radio must be given high priority. Before 1978 the response from listeners to the Far East Broadcasting Company (FEBC) and Trans-World Radio (TWR) programmes was minimal; but in 1979, following the restoration of diplomatic relations with the USA, listening to foreign stations was legalised. A flood of letters then began to pour into the offices of both agencies, testifying to the influence of their broadcasts.

China's twenty-two provinces contain a total of 2,007 counties, and "house churches" are known to exist in almost all of them. There may be from 30,000 to 50,000 such groups altogether, representing, as they undoubtedly do, the mainstream of Christianity in China today. It is estimated that in the three years following 1980 as many as 27,000 people every day may have become Christians - something beyond the wildest dreams of missionaries thirty-five years

(continued on pg. 22)



John Patterson

John, a businessman from Portland who helped the USCWM raise the down payment for its campus in 1977, has left his business and returned to help finish paying off the campus. John's first major project is to direct this worldwide walk-a-thon.

Don Richardson--missionary in Irian Jaya for 15 years, author of *Peace Child*, and noted missions speaker--models the official "Walk for the Hidden Peoples" T-shirt. Don himself will participate and is challenging others to participate as well.

Don joins with those below and a growing number of other Christian leaders and participating organizations to enthusiastically announce:

WALK FOR THE HIDDEN PEOPLES

--a statement of intent to finish the Great Commission of our Lord Jesus Christ by the year 2000, the close of this millennium.

Endorsed by:



Ralph Winter
(Director, U.S. Center
for World Mission)



Loren Cunningham
(Intl. Director, Youth
With A Mission)



John Kyle
(Director, InterVarsity
Missions, IVCF U.S.A.)



John Bennett
(Director, Assn. Church
Missions Committees)

WALK FOR THE HIDDEN PEOPLES:

"Pay for the Campus in a Single Day!"

DATE: Saturday, October 19, 1985

PLACE: Anywhere in the world. Anyone willing to walk or run for the Hidden Peoples may do so wherever he is, at any quarter mile track or other measured course, over any stated distance in company with at least one other participant or witness.

PURPOSE: To spread the vision for reaching the remaining Hidden People groups, and to fund the U.S. Center for World Mission, an organization whose sole purpose is to see this objective accomplished.

ACHIEVEMENT OF PURPOSE: Each participant will obtain sponsors and give them an informational brochure about the Hidden Peoples. If 100,000 participants worldwide each engage at least 10 sponsors, potentially one million new "World Christians" would result. **If the total pledges for each participant averaged only \$85 the U.S. Center's Pasadena campus would be completely paid for in a single day!!** To participate, complete the form below and send it, with a registration fee of \$6.00, to the U.S. Center for World Mission. You'll receive a T-shirt and packet containing sponsor sheets and Hidden People brochures. As soon as your T-shirt and packet arrive, begin identifying sponsors. You'll be able to obtain sponsors in person, by telephone, and by mail. On the day of the event, go to your local track, or other measured course, and walk or run any given distance. (Its only fair to give your sponsor some idea of how far you intend to go.) Afterwards send your mileage verification report and sponsor sheets to the U. S. Center for World Mission, who will invoice your sponsors for the amount of their pledge.

Encourage entire churches and other organizations in your community to participate! In fact, if any one group orders 100 or more T-shirts & packets, the group's name can be printed on the T-shirt along with the walk-a-thon logo at no extra cost.

Already groups are forming in Oregon, California, Wisconsin, and Florida. One group is planning a coast-to-coast run beginning 40 days before the event and ending at the U.S. Center on October 19th.

-----Clip and mail section below-----

YES! I'll walk for the Hidden Peoples. Enclosed is \$ _____ for registration fee(s). [\$6.00 per T-shirt & participation packet]

T-shirt size(s): ___ X-large ___ large ___ medium ___ small

Organization: _____ (Available for minimum orders of

100)

I am willing to recruit participants in my church, organization, or community. Please send promotional materials.

I cannot be a participant, but will gladly sponsor Don Richardson at \$ _____ per mile. (Don plans to run 8 miles.)

Name _____ Signature _____

Address _____

City _____ State _____ Zip _____

**Mail to: John Patterson, "Walk for the Hidden Peoples", USCWM,
1605 Elizabeth Street, Pasadena, CA 91104.**

THE GREAT PAYCHECK ADVENTURE

by Ralph D. Winter (July 1, 1985)

It was not my idea. A wonderful, godly, local pastor of a large church, a man not given to "stunts" of any kind, has concluded that God does not give him or his people money just to spend on their own interests and security.

Thus, one very special Sunday morning a few days ago he said, "Our family has talked it over and we are intending to put 1/3 of our monthly salary into the church's building campaign each month for the next 36 months." He did not suggest that everyone could or should do that. But he may well have hoped that quite a few families would in fact join him in that kind of "sacrifice"—I must accept the fact that he thought it was not entirely unreasonable for at least some families to attempt to manage such a thing. I feel there is something very significant here. He is saying that "THE UNTHINKABLE, THE UNMENTIONABLE, IS ACTUALLY DO-ABLE." It's not for everyone, but since when has mission been for everyone?

This particular local church wants to build a building. We want to pay off a 35-acre campus including 100 buildings. Both are worthy projects, and their costs are somewhat the same.

If a single local church can tackle something that large, and sustain their drive for 36 months, why can't 1000 congregations be challenged to undergird a major mission center for a three-month sprint?

There must be that many churches across this country that have prayed for us and helped us in some way. Let's say that if in only 400 churches a pastor's family leads the way and 9 other families follow suit (in this same 1/3 payout per month type of giving) it would take only THREE MONTHS TO END OUR \$8 MILLION INDEBTEDNESS AND BRING OUR \$85,000 PER MONTH INTEREST TO ZERO!

WHAT IF?

Let's ask: what would happen if an average of ten adventuresome families (including the pastor's) within just the most alert 5% of all congregations in the United States were to adopt a policy of "We're trying to handle a 1/3 pay cut". Such families would strive to see

if they could still manage to live and serve wholesomely and effectively on two-thirds of their income.

But, before asking how easy that would be to do, let's ask "Why do it?" It could be easy and unimportant. It could be incredibly demanding of the most brilliant family managers, and still be worth it!

Do you realize that the money freed up by such a process, from that number of families, would very nearly DOUBLE giving in this country to missions?

If ten average families lived on a missionary salary (or the 1/3 payout plan), they would tend to generate from \$80 to \$100 thousand a year, and if only 5% of U.S. congregations were attracted to this it would produce from \$800 million to \$1 billion a year! This is worth exploring in general, not just for our need.

(In our case those gifts would eventually be replaced by the slower arrival of the \$15.00 gifts we continue to seek, and the gifts would then live again.)

WHY US, WHY NOW?

This proposal represents a great shift from our past approach. We have tried our best for years to avoid any competition with other mission agencies. Things have changed with the jump (over 50%) in our interest rate. Now we feel we could possibly be taking more money out of mission constituencies if we do NOT hasten to pay this all off, even from big gifts. We still seek the large number of small gifts. But we believe God wants this campus paid off now very soon. The \$85,000 interest per month defeats all our years of avoiding financial pressures on other Christian organizations. We hope the Walk-a-thon will not conflict with other giving. We hope this "pay cut" approach will both generate new money and also go on to nourish and strengthen the hands of many other agencies once our project is paid for and out of the way.

Although this "pay cut" approach is the very opposite of the one-small-gift approach, it continues to have exactly the same concern for the avoidance of conflict.

WHY PAY OFF THE CAMPUS?

Don't overlook a subtle, fascinating fact: this massive project is sturdily designed. It will run without ever raising operating funds. How? Our manpower already comes mostly from participating organizations (and eventually, entirely from that source). Our plant costs will be covered from space rental once the campus is paid for and that money is not constantly siphoned off into payments.

No wonder it is so urgent "to pay off the campus"! That is the only way we can really get moving at full speed.

LIFTED BY HELIUM?

Many other organizations can only operate with constant gifts coming in forever. The only constant giving needed by this massive, unusual project is the constant gift of personnel from many agencies (right now our people come with support backgrounds in 70 different agencies), and the constant gift of their fair share of the space they occupy.

That means we won't ever be soliciting operating expenses. We haven't even in the past. But, note this, we won't even be asking for money for property!

AN ORGANIZATION FOR OTHERS

There is great merit in an enterprise that is free to tell about every OTHER good thing, which has no business but to guide people's vision to all those amazing OTHER enterprises that are in the front lines in world outreach. You can already see how we promote the whole cause through the friendly references we make to many OTHER organizations in the pages of our *Global Prayer Digest*. (Are you missing that superb little daily companion? See item D4 on the order page. Want to look over the 100 projects and departments of the U.S. Center? See A5, same page.)

USCWM OPPORTUNITIES FOR RETIREES

By Evelyn Varney

Dear Retiree,

Before I retired and came to the USCWM in April 1984 I told many of my friends that I wished I were twins or triplets so that I might fill more of the "needy niches" I knew of here in this "Mecca" of mission activity. Now I am saying that I wish I were quints! Some posts are completely unmanned. There is scarcely a staff worker who could not use someone to work beside him or her. Staff members are supposed to be taking courses at our university to better prepare themselves for overseas service or to make them better World Christians, but for many this expectation is postponed due to the demands of urgent tasks.

Then I hear that some of you friends who are about to retire, or have just done so, are going through the trauma of feeling "put on the shelf" or no longer needed in this fast-paced society. With life expectancy steadily rising well above the "three score and ten", many are facing the often automatic retirement policies of their organization with genuine dread, disappointment, anger, or a feeling of being cut off in your prime.

For you, as a Christian, this could be the "frosting on the cake", the time of your life when you can be the most productive for the Lord. Have you sometimes wished that you could have been an overseas missionary?...or perhaps you've *been* one. You've doubtless heard that the greater Los Angeles area has literally millions of people who speak over 100 languages. You can rub shoulders with ethnic communities right here in Pasadena while also helping at the Center. If you've done *anything* during the past fifty years, from raising a family to being a company executive, we can put you to work the moment you arrive. Here are just a few examples:

- If you're a mother (or

grandmother!) who's experiencing the "empty nest syndrome", there are literally dozens of children (with more being born almost monthly!) of young staff members at USCWM who love to come to the Extended Family Co-op two or three mornings a week (limited to one day right now because of a lack of workers). While they play and learn many things, their mothers share a little of the work along with their husbands. (See the story on page 23 about "Nana", Mildred Darrow, with whom I live.)

- Men and women with skills and experience can contribute greatly. Many staff members are young and inexperienced, often heading for overseas service, which means that we have a much higher turnover rate than the normal business. For example, a just-completed recording studio waits for more technicians or hobbyists to help produce audio-visuals.

- Pastors who can disciple, counsel, or introduce the USCWM to their constituencies can have a fulfilling ministry both near and far, in church relations or as staff pastor.

- Anyone who types or who can do accounting or bookkeeping would be welcomed by nearly any of our departments or agencies. If you know your "A-B-C's" and can do simple filing, you'll find a welcome mat at many doors. Can you stuff or address envelopes? Willing workers in this area, too, would be a tremendous help.

- Is there any facility more important on a university campus than the library? Our librarian is leaving to pursue further Bible study in preparation for overseas service, hopefully in China. Her assistant is gone for the summer and the student help just graduated. What to do?

- Since folk here live on limited incomes, the "boutique" (room full of give-away clothes and miscellaneous items) is a popular place, but badly needs someone to take the responsibility for keeping it

in order.

- Rosie, I'm thinking of the many years you've faithfully worked at the telephone company. As you near retirement, wouldn't you like to take over one of the switchboards, either here at the Center or across the street at the William Carey International University?

- Have you been in the construction business or have just pattered around as a "weekend carpenter", as they call "do-it-yourself" buffs in Japan (where I spent 34 years)? You'll find plenty of projects, large and small, to keep you busy here. (See page 27 of the April-June issue of *Mission Frontiers* for more details on this.)

The list could go on almost endlessly, but I think by now you should have the picture: we need HELP of almost any kind from A to Z and would welcome YOU to help fill that shortage.

Perhaps you've thought you couldn't afford a winter in southern California. Since we live a missionary lifestyle, you can get by here on less income than you'd think. For short-time volunteers, dormitory residency means that you don't need to bring much with you. For those who can stay longer, a small campus apartment or house may become available in due time and at less than market prices. If your pep is limited, you need not work more than 20 hours weekly.

There are many "bonuses" we enjoy, such as access to a steady stream of outstanding speakers from around the world. Many fine cultural events occur nearby, some without charge. Excellent evangelical churches abound...along with the much-publicized cults which add to the spiritual battle and challenge. It's great to be in such an exciting place and on the cutting edge of missions. You can be a part of it. Write us for more details.

In Christian fellowship,
Evelyn Varney, USCWM Personnel

THE EXTENDED FAMILY CO-OP

A Vital Facility at the USCWM by Teri Randall and Jim Stewart

The USCWM Extended Family Co-op provides a vital service for families here on the U.S. Center campus. On the one hand, it frees up mothers on staff to play an important role working alongside their husbands or in some other position for which they are especially qualified. It also gives parents a break so as to write prayer letters and keep up on their ministry accounts. For the children, it provides a rich spiritual experience with a strong missions emphasis. Possibly you too could become a part of this important ministry. Please pray about and consider applying for one of the following Extended Family Co-op personnel needs:

1) Director -- someone to organize and give direction to teachers and helpers and perhaps help with the curriculum. The director could also teach or work closely with the administrator.

2) Curriculum Co-ordinator -- someone with a background in teaching to organize and package educational materials into units in such a way that the USCWM can also share these with others. The Co-op is piloting a pre-school Christian curriculum concerned primarily with Christian character and missionary vision. The academic background of the Curriculum Coordinator himself or herself is secondary to character and an interest in missions.

3) Pre-school Teacher to teach 9:00 a.m.-12:00 noon five days a week.

4) Pre-school and infant care helpers -- part time (2 or 3 days a week 9-12) or full time (5 days a week, 9-12).

5) Kindergarten Teacher for those around age five, who will be taught in a home-school environment. (1/2 day, five days a week).

Co-op Administrator Teri Randall says, "We would love to benefit from the experience and expertise of those retired and desiring to serve God by serving our children. We could use a retired teacher -- either a single or a retired couple working together part-time. Mornings would be spent teaching/helping at the co-op facility, and afternoons would be free for planning if that is needed."

Besides personnel, the USCWM

Extended Family Co-op needs all kinds of supplies and equipment, including playground equipment (jungle gym/monkey bars), pre-school bikes and Big Wheels, large-size piping for making tunnels, and sand for sandboxes. Also needed are indoor school supplies, playhouse furniture, and baby nursery supplies. All donations are tax deductible and will be greatly appreciated. You can apply for positions or donate items by calling (818) 797-1111, or by writing to the U. S. Center for World Mission at 1605 Elizabeth Street, Pasadena, CA 91104.



Some of the older children learn how to care for the Co-op's white mice.

God Reigns in China (continued from pg. 17)

ago. This staggering truth can only be accounted for as the result of the world-wide intercession of the fellow-members of the Body of Christ and of the fact that God's hour has come.

Harold Hinton, China "expert" and author of *Fanshen*, his once popular and enthusiastic description, written in 1950, of post-Revolution life in a Chinese village, then expressed the opinion that most Chinese Christians were "rice Christians" and that the Church was on its way to extinction. Hinton returned to China in 1980, and has since admitted that he was very badly mistaken! In spite of the dark days of trial the true Church has not only survived but flourished, emerging from virtual invisibility to be seen clearly by all. It has moved from a position of weakness to one of strength and, like the fabulous Chinese phoenix, is rising again out of the ashes of burnt Bibles and the fires

of persecution. Chinese Christians are showing themselves ready to meet the challenge of taking the gospel to their own people. The corn of wheat which fell into the ground and died such a painful death is now bearing much fruit. So perhaps we may regard the nineteenth century as that of the ploughman pioneers who tilled the hard soil of China. Then, in the early twentieth century, the sowers of the good seed followed, scattering their seed in all kinds of ground. Finally, we have arrived at the time, in the 1980s, when the reaper is gathering in the ripened harvest. As one Chinese leader has said: "God is mightily at work by His Spirit as a result of the much prayer in the dark days. Now it is harvest time!" One expert in "church growth" believes that what is happening in China may be the most rapid increase in the history of Christianity. The harvest is plentiful: the yield "some a hundredfold, some sixty, some thirty". ●

MILDRED DARROW

A Retiree Who Made The USCWM's Extended Family Co-op Come Alive

by Mary Ruth Curlee and Jim Stewart



Mildred Darrow is "grandmother" to many of the USCWM children.

Mildred Darrow, a 67-year-old retiree called "Nana" by many of the children at the USCWM, came to the Center in September of 1983. "I really believe the Lord led me here," she told Mary Ruth Curlee, who interviewed her for *Mission Frontiers*.

Mildred came to Pasadena because her husband had suffered a major heart attack and needed to be put into a convalescent hospital. Pasadena was chosen because it was close to their two daughters. But there was no place to park their motor home until contacts found through the telephone yellow pages led her to the USCWM. Here a large area is set aside to park the motor homes of retirees who come to volunteer their services for various lengths of time.

Mildred agreed to volunteer part-time (between hospital visiting hours) and started out in the mail room. "While there I heard these children playing outside and many times crying," she said. "I asked, 'How come there's little kids here? I don't know what kind of place this is. Are there married students that have children?' I was told 'No, but there are couples on staff that have children.' I said, 'Oh, would you need a babysitter?'"

The next day I was asked to interview for a new childcare position and I started part-time taking care of the children. That was in September. Then my husband passed away October 5th. I've been here ever since."

MF: What kinds of childcare programs has the Co-op established?

Mildred: I have the babies two and under. We don't have a regular curriculum for them, but we do have a regular curriculum for the older children which is Christian and spiritual. We have materials with a real strong mission emphasis, and we're hoping to get our mission program so well designed that we can market it. There is nothing listed in the childcare catalogs for missions!

MF: So you primarily serve the families here at the U.S. Center?

Mildred: Yes, its central staff and anybody from the William Carey International University, part of the USCWM's educational division, or families from the other mission agencies located here.

MF: Do you have help?

Mildred: Yes. For awhile I just had one mother helping, but then I started getting as many as ten children at once and it became too much. We're fortunate right now to have some of the women from MMAP (Mobile Missionary Assistance Program) volunteering. When they leave next week I don't know what we'll do.

MF: Do you think your life, because of this involvement, is more interesting than it would have been?

Mildred: Oh, I'm positive. I don't know what I would have done. It was so neat. I'm so sure that the Lord led me here. You couldn't possibly just go down the telephone book listings and find a place like this that you didn't know anything about, and then end up here. It just had to be the hand of the Lord.

MF: Do you feel this is a place you will be for some time to come?

Mildred: Yes! I just felt so sure. When I went down to have an interview that morning, I was told, "I hope this won't make you feel bad, but we've been praying for a grandmother." And I said, "Here I am! I'm happy to be a grandmother." In fact, I was awestruck to think that somebody had been praying and that I could be an answer to that prayer.

MF: Did your interviewer tell you why she felt the children needed a grandmother to relate to?

Mildred: Yes, because so many of the USCWM families come from elsewhere in the country. Because many of the kids are separated from grandparents, they need a "substitute" grandmother.

MF: Do you think there will be a time in the future when there will be a need for another grandmother?

Mildred: Oh yes! The need is here now. See, that's what worked out. This MMAP person has been a grandmother. We're going to need more.

MF: Well, it doesn't sound like you have time to get lonely.

Mildred: Heavens, no! I'm sure that I *would* have gotten lonely, except that God Himself led me here.



The USCWM "family" at the 1985 staff retreat.

What's it like to be on the staff of the U.S. Center for World Mission?

It is exciting, demanding, educational and very rewarding -- and it places you squarely on the front lines of spiritual conflict. Men and women willing to put on the armor of God, live a wartime lifestyle, and bring a flexibility in the employment of their talents are critically needed to fill many challenging positions here.

To be a staff member at the USCWM is to join more than 300 people on central staff or in affiliated organizations -- all working together to complete the Great Commission of Matt. 28:18-20 ("make disciples of all peoples") by the year 2000. In addition, staffers gain a bird's-eye view of the World Christian movement -- a view few others ever get the opportunity to see.

Much is expected of USCWM staff and much is also done to inspire, train and support them in meeting those expectations. The annual retreat is an example of this support structure.

This year's retreat saw staff and their families carpool into the mountains east of San Diego (173 miles from the Center's campus in Pasadena) for three days of instruction, discussion and just plain fun. Topics of discussion



With the grace of an African gazelle Bill Dickson leads his relay team in the "carry a balloon between the knees" race.

included: Bridging the Gaps (between administration and other staff members); Strengthening Personal Relationships ("The greatest challenge missionaries face"); and Ministering to People While Completing Tasks.

The USCWM lifestyle, however, includes much more than formal annual retreats. All staff are expected to have a quiet time with the Lord each day, and inspiration from these periods are shared



"Your self-worth cannot be found in doing the task but in walking with the Lord," advises staff member Prudence Dancy as she addresses the staff on the subject, "Can We Be People-oriented and Still Complete our Tasks?"

Monday through Friday mornings at staff meetings.

On Thursday night all staff and their families eat together in the campus dining hall, then attend the Frontier Fellowship meeting where speakers and programs highlight the latest happenings in the World Christian movement. During the second and

fourth Monday mornings of each month, from 11:00 a.m. to 12:00 noon, Missiology discussions address technical subjects. On the first and third Mondays of each month, during the same time period, are Interface meetings which feature brief reports on accomplishments or plans from representatives of the Center's member

organizations and major ministry departments. A continuous prayer shift engaging in spiritual warfare -- 24 hours a day, seven days a week -- is manned by staff members who each take four-hour shifts approximately twice a month.

All new staff members receive some 12 hours of orientation and within six months of joining staff are expected to take the dynamic "Perspectives On The World Christian Movement" course offered through the USCWM's Training Division. Other exciting educational opportunities include formal classes and lecture series. Plays and musical programs, outdoor barbecues and special "cross-cultural" dinners, Bible studies and special events for men, women, singles and families are always available.

For additional information on joining the staff of the USCWM, write to: Personnel Department, U. S. Center for World Mission, 1605 Elizabeth Street, Pasadena, California 91104, or call (818) 797-1111.



One of numerous small group discussions dealing with various aspects of community life and ministry.

THE RETIREMENT BOOBY TRAP

by Ralph D. Winter

I heard just this morning about two missionary families that have found a nice place to retire, across the street from each other. . . "retire"? Where in the Bible do they see that? Did Moses retire? Did Paul retire? Peter? John? Do military officers retire in the middle of a war?

Have we now so far imbibed the secular humanism that says "your life is yours to use as you please"? And, "after the age of XX you can forget about the problems of the world and the pressing challenges of the ends of the earth? What kind of arbitrary mickey mouse theology is it that "frees" us from obedience to God at some particular age level?

I am particularly perturbed when even missionaries are slipping out of the harness. I don't care so much about other people, do I? After all, they are not called of God to permanent obedience to His Highest, are they? Or are they? What about the pastor who is going to give 1/3 of

his salary for 36 months? He's taking the "war effort" seriously. Is this war against global darkness just for missionaries to take seriously? Stop and think for a moment. See page 20 for that phenomenal challenge.

Back to those missionaries. They're friends of mine. I take it all back. Who knows what they are doing. I'm just scared for them. Scared of the "Retirement Booby Trap" that kills and maims and destroys so many lives each year-- "the biggest killer disease in America today." Most men don't die of old age, they die of retirement. I read somewhere that half of the men retiring in the state of New York die within two years. Save your life and you'll lose it. Just like other drugs, other psychological addictions, retirement is a virulent disease, not a blessing.

The last few pages should give you some good ideas about how to live in aggressive service, not defensive retirement!



LETTERS

Dear Jim,

Mission Frontiers (Jan-March, 1985) came today! What a delight it is to get it! I am already drooling at the contents! How marvellous to see the "Call to Prayer" on page 45! Reading it again in *Mission Frontiers* is making a stronger impact on me than ever. I am thrilled to see "A Giant Step" also included so we can read it again with all the greater impact. I brace myself for some late nights reading this issue so as not to miss a word from cover to cover!! I really was longing for *Mission Frontiers* to come. Now that it has come, it is really satisfying, challenging, encouraging, and powerfully urging me. Now I must really study "Mission 2000" and get doing something about it! Thanks a million!

Most joyfully in Christ,
Nigel Buxton
Ontario, CANADA

Dear US Center for World Mission,

Thank you for the copy of the *Mission Frontiers* bulletin. Please accept this contribution in light of the urgency of your financial situation. Please be assured that I'm praying for you all --for your encouragement, continued faith, unity, and ultimate fulfillment of your labors and vision. I'll be eagerly waiting to hear the results of the Lord's provision of the \$180,000 by July 1. I highly respect your convictions regarding fund-raising. May God richly reward and honor your methods for the furtherance of His Kingdom.

Love in Christ,
Claire Medkler
El Paso, Texas

Dear Friends,

Your recent bulletin is excellent. It shows a great deal of thought, planning, and prayer in its preparation. Thank you for giving a resume of the Urbana results. How we praise God for His work in young lives.

How we do pray you will be able to pay off the debt on the property before the interest grows much bigger. May our Lord lay it upon hearts to give so the unreached can be reached.

Sincerely and prayerfully,
Margaret J. Hart
Whittier, California

Dear Folks,

Here is a small gift for the property... I know the Lord will bless you with even greater gifts. I took time out to read your *Mission Frontiers* magazine and was so blessed by it. This year I will have my MA in anthropology, God willing, and I will finish my thesis. What a marvelous God we have! He answers our prayers and gives us strength to go on. I need it so much because this student will turn 50 this year. So it's back to writing... You are in my prayers.

Kathi Henry
Santa Monica, California

Dear Sharyn,

You may be interested in knowing that our Frontier Fellowship (we call it f²) involves our church's entire Sunday evening service on the last Sunday of every month. Thirty-fifty people attend, and to date we have collected over \$800 in the loose change program. The *Global Prayer Digest* has been very helpful in getting people involved in "Thinking Globally and Acting Locally." Keep up the good work!

Todd Sorenson
Nashua, NH

CALLING ALL UNITED METHODISTS!

We have a great need for someone able to devote full-time attention to developing an awareness of frontier missions within the United Methodist Church. About a year ago, we started a UM Frontier Fellowship with 500 subscribers to a customized version of the *Global Prayer Digest*. Since then, for lack of promotion and staff, subscriptions have fallen to 200.

Meanwhile, the Presbyterian Frontier Fellowship has flourished, with 10,000 people now using their customized edition of the *Global Prayer Digest* and generating \$1,000,000 each year in loose change.

The Methodists have a constituency two to three times as large, and with just a little cultivation we could be generating another \$2-3 million dollars a year along with a flood of new Methodist missionaries. Just imagine the impact of such a vision unleashed within the UM church! Could God be calling you, or someone you know, to set aside some time to pursue this challenge?

Pray with us about it. Contact me if God might be speaking to you about this. I'd love to help in any way I can. God bless you!

In His service,
Robby Butler Founding Member
UM Frontier Fellowship
1605 Elizabeth Street
Pasadena, CA 91104
(818) 798-5663

Dear Fellow Laborers,

The enclosed check is to cover the poster I requested and to help with the purchase of the USCWM campus. I want to do more than just pray and give, though! I cannot commit 10 hours a month for mobilization and training of Christians, but I want to give what time I can. Could you possibly send me just a portion of the materials you provide to Mission Renewal Teams? I do have another "Simeon" to work with, so I'm not trying to do this alone.

In His care,
Mike Cotton
Corsicana, Texas

DISCOUNT ORDER PAGE

(YOUR POSTPAID DISCOUNT PRICE IN PARENTHESIS)

A. "I WANT HELP" MATERIALS

- A1/ / "The U.S. Center for World Mission", an exciting new brochure explaining the distinctives of the USCWM to non-founders. One packet of ten free, \$.10 in quantity
- A3/ / Grapevine Letters (free)
- A4/ / *What is the USCWM?* brochure (free)
- A5/ / *An Overview of the USCWM*, a description of 80 projects and depts. at the USCWM, 100 pages, \$5.00
- A6/ / "Cause for Rejoicing" slideshow, rental \$7.00 purchase \$35.00
- A7/ / *A Call for a Missions Renewal Movement*, Len Bartlotti. A history of American missions renewal movements and a proposal for what could happen today, \$.75.

B. BOOKS

- B1/ / *Bruchko*, Bruce Olson, \$4.95(4.00)
- B2/ / *Eternity in Their Hearts*, \$9.95(8.25)
- B3/ / *From Jerusalem to Irian Jaya*, Ruth Tucker, \$14.95(10.00)
- B4/ / *The Great Omission*, J. Robertson McQuilkin, \$4.50(3.50)
- B5/ / *In the Gap: What it Means to be a World Christian*, David Bryant, \$7.50(5.25)
- B6/ / *On the Crest of the Wave*, Peter Wagner, \$5.95(3.50)
- B7/ / *The World Christian Encyclopedia*, David Barrett, \$125.00(37.50)
- B8/ / *Journey to the Nations: A Study Guide for World Christians*, \$4.95 (4.25)
- B9/ / *Operation World: A Handbook for World Christians*, Patrick Johnson, \$4.95(4.50)
- B10/ / *William Carey*, Mary Drewery, Soft \$5.95(5.00)
- B11/ / *The Unfinished Task*, John Kyle, \$6.95(4.75)
- B12/ / *Perspectives on the World Christian Movement*, Winter and Hawthorne, cloth \$19.95(16.95), Paper \$16.95(12.95)
- B13/ / *Today's Tentmakers*, J. Christy Wilson, \$6.00(4.50)
- B14/ / *Uncle Cam*, Hefley, \$5.00(3.50)
- B15/ / *Reaching the Unreachable*, Harvie Conn, \$8.00(5.50)
- B16/ / *The Hidden Half*, Wilson and Aeschliman, \$5.00(3.75)
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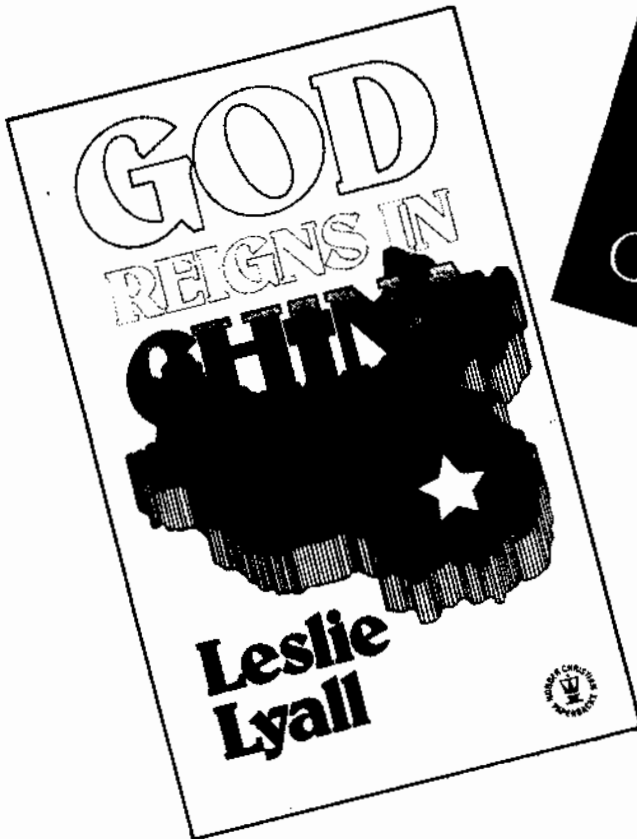
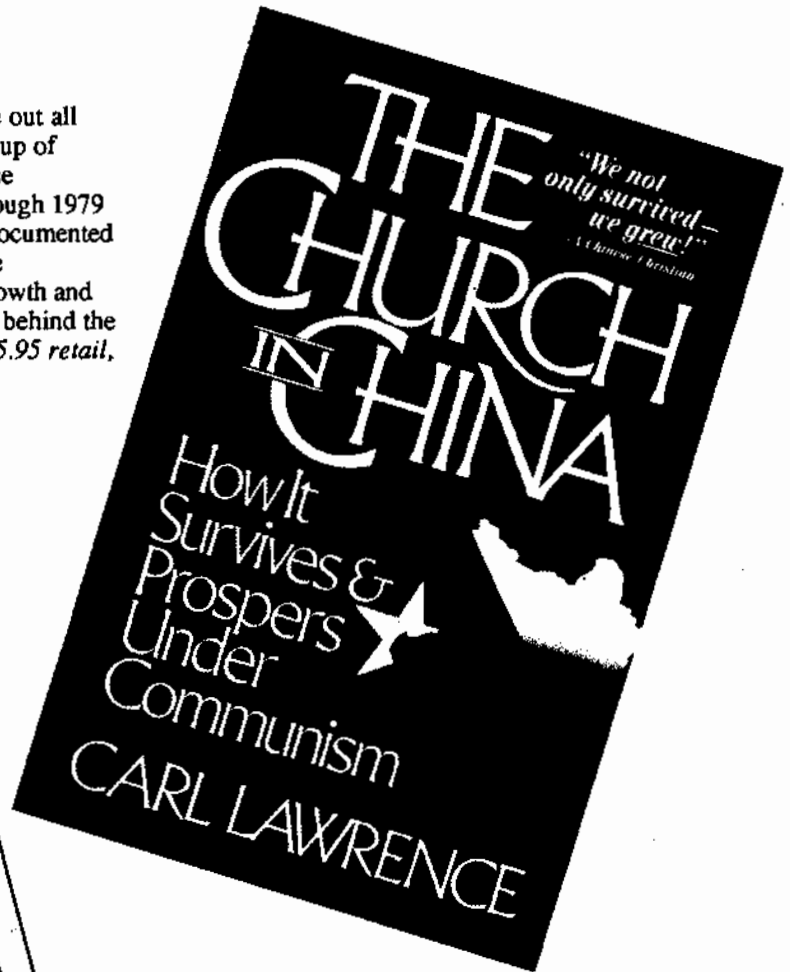
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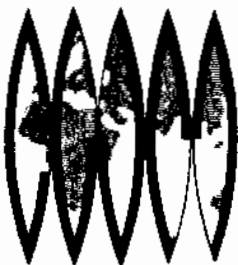


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